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UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

OPEN HOUSE

My home is not so great;
But open heart I keep.
The sorrows come to me,
That they may sleep.

The little bread I have
I share, and gladly pray,
Tomorrow may give more,
To give away.

Yes, in the dark sometimes
The childish fear will haunt:
How long, how long, before
I die of want?

But all the bread I have
I share, and ever say,
Tomorrow shall bring more
To give away.

—Josephine Preston Peabody.

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LXIII. THURSDAY, AUGUST 19, 1909. NUMBER 25.

The hours are yours 'twixt dawn and night,
And since that Youth's sure aftermath
Is Memory—use the day aright.
—*Richard Burton.*

Chicago's great Commoner, prophet of the open mind, and friend of everybody, has at last been released from the mortal cell that so inadequately housed him. While these words are being spelled out by the printer's hand the Senior Editor of UNITY is saying the commemorative word in the presence of the casket that contains the mortal part of Dr. Hiram W. Thomas at the Abraham Lincoln Centre, Chicago. Dr. Thomas died at his Florida home at DeFuniak Springs, August 12. The body reached Chicago Sunday evening, the 15th, and the funeral services were held at high noon on Tuesday, August 17, the interment taking place at Rose Hill immediately afterward. Owing to the absence of so many friends from the city, no attempt was made to hold the adequate memorial service which his high ministry deserves. For this purpose a worthy meeting will be held at a more convenient season. Next week we will give our readers a fuller account of the funeral service and invite from his colleagues, friends and co-workers such brief tributes, comments, and words of gratitude as may move them, postal card length or thereabouts. We will try to make the next issue of UNITY a loving tribute to our old comrade in a long campaign for Truth, Righteousness, and Love.

John Burroughs has recently been discussing the question, "How to be happy and contented without money," a question too conventional and hackneyed for the pen of John Burroughs. A much more timely and important question to be discussed is, "How to be happy and contented with money." One thing is obvious: the most contented and happy people are not those who possess much money. Their restless lives, their ceaseless migrations, their feverish chase after pleasure, and above all their pathetic failures as home-makers and raisers of happy, contented, useful children shows what a disturbing element a great accumulation of money is when it is unaccompanied by a degree of sense and an investment of religion that direct the mind and the dollars to high things. Happiness and contentment, however obtained, do not come with money, but more often in spite of money.

We print in another column an interesting article by our colleague, Rev. Quincy L. Doud, on the growing burden of our funeral customs, as printed in the *Cook County School News*. We are glad to learn that our friend is going into the matter more deeply. Acting under the advice of the consular department in Washington, he is seeking direct information from the consular officers in different countries that he may furnish reliable data concerning the relative funeral expenses and burial control abroad compared with those obtaining in our own country. Some years ago the Editor of UNITY published a little pamphlet, still obtainable, called "The Selfishness of Grief," in which he called attention to the cruel as well as wicked extravagances of the cemetery. This and a companion not yet made, so far as we know, on "The Selfishness of Love," need wide circulation. Looking at the matter from the cold, financial standpoint alone, the extravagances of the funeral and the still wilder extravagances of the marriage bespeak low artistic tastes, unquickened consciences, and vulgar materialism.

A writer in a recent *Survey* is greatly distressed over certain gas-tanks erected in the city of New York, and closes his article with the question, "Who would not prefer a saloon as a neighbor to a huge gas tank?" This choice seems to this writer as "straining at a gnat and swallowing a camel." There must be back yards as well as front yards to the larger home of the city as well as the smaller home of the family. The inevitable utilities must have a place, and the intelligent mind must reconcile itself to the beauty of the useful. There is something twisted in the make-up of the soul that would be more distressed over a properly conducted reservoir of light, heat, and power directly connected with the well-being of the community than over the center of debauchery, a

place of enticement where that is deliberately dealt in which debauches the mind and degrades the community. There is danger in some quarters of sentimental debility over a "city beautiful," which can never be reached except through the "city ethical." It is useless to try to have beautiful streets while corruption obtains in high places. Turn out the rascals and the streets will grow more beautiful, and eyes will be better prepared to see beauty in things common, grace in things useful. Beauty is a difficult thing to analyze. Utility, strength and fitness are essential elements, these and something more, but necessarily these.

The publications of "The American Association for International Conciliation" have reached the twenty-first pamphlet, which bears the date of August, 1909. This series of pamphlets contains much valuable information, arranged with deliberation, and is calculated to affect the judgment and quicken the conscience of earnest and conscientious people in all walks of life. The pamphlets can be had for the asking. The last, entitled "Journalism and International Affairs," by Edward Cary, of the *New York Times,* gives a glimpse of the vast complexity of modern journalism. To our mind it takes too favorable a view of its dignity, sobriety, and power. It takes into account the dangers of emotionalism, the excitement and partiality that affect editorial comment and the shallowness that attends upon head-lines, but it does not adequately recognize the venal influence of the counting room, the ever-present disturbing bias of partisanship in administration. The journal that is for the "administration" is ever blind to things that the journal opposed to the "administration" is ever prone to exaggerate. We believe that the influence of such journals is overestimated both within and without the editorial sanctum, for the average reader, from the man with the dinner-pail to the professor in the university, has a way of making an "allowance" for the bias and attitude of the daily paper and promptly discounts its conclusions according to that bias, if indeed he reads the editorial page at all. We suspect that the average reader of the daily paper cuts the comment in order to get at the news and is always seeking for some basis of information more reliable than the head-lines for his conclusions.

At last a new tariff schedule has been enacted, and the partisan friends of President Taft are trying their best to be pleased with the situation. The cartoonists conceive of him as smiling over his triumph. That he has ameliorated the fierce selfishness of the first drafts is unquestionably true. He and his party backers are persuading themselves that the ante-election promise of revision downward has been fulfilled, but the interpretation must to a large degree be taken in a Pickwickian sense. Necessarily, the public will judge this bill by its treatment of a few of the great staples of trade,—iron, lumber, sugar, tobacco, etc., but the ponderous document deals with innumerable details. A thousand luxuries and necessities of the consumer must necessarily go unscrutinized by the current press and the average reader. That the consumer,—the much-exploited man before election, and the much-neglected man after election,—will realize much difference in the presence of all these delays is not at all likely. There is undoubtedly a scaling downward in some directions, for which we should be duly thankful, but that the battle was fought on the purely commercial and selfish grounds, and that the manufacturer and the capitalist were the parties most considered, goes without saying. If they yielded in the per centum it was but to save their vantage ground. The exploiters of capital revealed a power over the national congress in this affair that is neither reassuring nor comforting. The real issue was not faced, and consequently the real battle was not fought. According to the politician, that has been for the present happily postponed, but it is only a postponement, for the inevitable struggle is sure to come. It will be the struggle between the man, the common man, the working man and the dollar and the uncommon man back of the dollar. It will be a struggle between free trade and democracy on the one hand and protection and plutocracy on the other. Whatever may have been said in the past of protection tariff as a guardian of infant industries, protection tariff today is increasing a feudalistic advantage designed to multiply the lords and their power as opposed to the tillers of the soil and the toilers at the bench.

As might have been expected, there is now another applicant for a slice of the lake front in Chicago. First and most persistent is the demand of the Field Museum; then the John Crerar Library; after that a Potter Palmer memorial building for women; and now the board of education want to put a commercial high school out on the lake shore, where, from the costly made land, the city promises some day a little strip of beach whereon the children of Chicago may play and the tired working men and women of the city may rest and escape from stifling heat. The fundamental reason why these buildings clamor for a site on the precious acres is not because the situation is the most desirable, although of course it would be a good place to display a city building, but because the site is free and the buyable land in the heart of the city is of course high. The three first-named of these buildings are designed as memorial buildings for men who vastly prospered in the city of Chicago and who left vast estates. Just now between Michigan avenue and the river, just west of Grant Park, upon which the

representatives of these projectors look with such envious eyes, are scores of acres of "bad lands." They represent a part of the black belt that surrounds the golden center of Chicago,—acres upon which are crowded rookeries, shanties, broken-down and antiquated buildings swarming with the wretched and the sinful, sheltering the saloon, the brothel, and the gambling industries which thrive in such surroundings. UNITY has much sympathy with Montgomery Ward, the "watch-dog" of the lake front, who thus far single-handed and alone has succeeded by legal process in keeping off these intruders from the public domain already so inadequate in extent to the park needs of the city. All the proposed buildings are desirable. It is quite legitimate that wealthy men should leave behind them monuments of the above kind, but their mercenary habits should not be perpetuated. Let a little more of their wealth go towards buying the land that might well be spared for such public buildings. The ethical problems involved in the Chicago lake front park at the present time reach away down into the land question, and they set the intelligent and public-spirited citizen a-thinking on long lines.

Unity's Paranoia

("Paranoia"—Mental unsoundness of a chronic character. Dictionary.)

A good friend of UNITY writes:

"I suppose we all have our pet Paranoias. I usually carry two or three with me, but your chronic paranoia is concerning what you call 'organized demoralizationalism' and whenever you get within range of that theme, you always see a little awry, I think, and if you allow yourself speech you are apt to be unjust."

We have not the ability, if we had the disposition, to defend ourselves against this soft impeachment of a good friend, and besides, the patient's own testimony generally counts for but little when he is being tried for "mental unsoundness," but even a lunatic is likely to speak in his own behalf, and we do reiterate our conviction that sectarianism in religion and partisanship in politics are the two fell handicaps in the race for civic righteousness, neighborly co-operation, practical religion, and applied Christianity. Believing in organization as we do and lending ourselves incessantly as it is given us to promote organization, we see how easy it is for organizations to over-reach or outlast their inspirations, finding themselves called upon to perpetuate their existence in face of the fact obvious to those outside that the cause for which they were organized has largely passed away or calls for new and different means of propaganda.

We have in mind a country village with two orthodox Protestant churches built in the same block, with two congenial, cultivated young ministers with their affable young wives living in parsonages adjoining one another, and still the life of that village is low in responsiveness to high things, the leading business men and brighter women failing in religious or spiritual leadership. The two ministers are friendly and congenial to one another, but their prime loyalty is to their respective conferences, and their first obedience is to their respective ecclesiastical directors. Their missionary moneys and enthusiasms, if any can be raised or generated, go towards some publishing house or denominational headquarters in some remote city. When one is preaching for a dry town, the other is trying to analyze the dangers of Darwinism or some other subject equally remote. That community is paralyzed by sectarian schism, not because the ministers are stupid, dogmatic, or sectarian in their spirit, but because their loyalties are divided, with two of them to do one man's work and to live on one man's pay.

What is simply illustrated in this rural community is greatly intensified in city and metropolitan communities. Ministers like-minded but with differing loyalties really can not stand together. The prime needs of the community, the obvious duties as well as opportunities of the churches, go undirected or misdirected because ministers and churches are pledged primarily to "our own denominational calls and claims."

Organization is the demand of civilization, but Protestantism has organized itself into imbecility. The "warring sects" of the past were not so unfavorable to spiritual growth, individual and civic morality as the complacent denominationalism which breeds apathy, listlessness, and inefficiency. Over and over again in every community are such painful phrases heard as "This is very good work; important work; closely allied to morality and religion; indeed, essential elements in both, but having but little to give we must give it to our own denomination, our own publishing house, our own paper, our own pet schemes of propaganda, or our own starving missionaries." It is not easy to detect the fallacy in their apparently laudable loyalties.

But the fact remains that the best people in a community fail to stand together for their higher interests because denominational fealty and party loyalty call them to stand apart. Again we say that to stand apart and fight one another is no worse than to stand apart in listless neglect of common causes. Over and over again denominational houses, denominational leaders and denominational churches regretfully refuse allegiance and withdraw support from causes that appeal to them profoundly because "You know, we must support our missionary cause first. The money was raised for that object;" in fact yielding to a logic they would not themselves defend, which assumes that "the cause of religion is the cause of our church, and the cause of our church is the cause of God and his Christ."

The same line of reasoning is still more pertinent in regard to the baneful, devitalizing power of partisanship in politics. Good men vote for bad candidates. Wise men hurrah for foolish persons and consent to unwise enactments and vicious practices because "under the circumstances it is better to maintain the party if for no other reason than that it is a case of a choice of two evils."

Of two evils it is not necessary to choose either. Denounce both and stand out for something better.

If this is insanity, write UNITY down as crazy.

THE PULPIT

Interdependence vs. Independence of Nations

ADDRESS DELIVERED AT THE SECOND NATIONAL PEACE CONGRESS, CHICAGO, MAY 3, 1909, BY PROF. PAUL S. REINSCH, OF THE UNIVERSITY OF WISCONSIN.

It is one of the laws of human beings that, scarce achieving what we have striven for with might and main, we are again beckoned farther by new goals and more distant aims. For the past six centuries humanity has been working to establish nationalism—to found nations, to cement their elements into a potent unity, to concentrate their forces, to build up in all their majesty the powerful societies of today. They are the protectors of all we hold dear in civilization. It is not surprising that achievements demanding such efforts and sacrifices should be looked upon as the ultimate form of society. They render life rich and colored through the variety of customs and ideas which they maintain. They prevent dull uniformity; they give the human spirit a chance to manifest all its inherent possibilities of expression and life and art. Small wonder that conservative spirits look upon national life and independence as the last word of civilization. And yet we are on all hands surrounded by the unmistakable evidences that this, too, is a transitory stage—that civilization cannot content itself with a partial organization, but is tending irresistibly towards universalism.

The generous ideal of world unity and peace is still looked upon by many practical men as a golden dream. Even the president of the second Hague Peace Conference spoke of it as "the bright star of universal peace which we shall never reach, but which will always guide us." The cosmopolitan ideal has indeed in the past been often displayed in a form that had little connection with living men and institutions. It has set up an abstract conception of humanity by which men were supposed to be directly impelled and actuated towards world unity. The national state was looked upon as an obstacle. War was personified into an evil entity that must be combated directly and subdued by inhibition, as demons and monsters were exorcised in ages past. Such abstractions may, indeed, have a prophetic force; they may forecast the future of our race. Yet by men of affairs they are looked upon as fanciful until the detailed forces can be pointed out by which we may approach ourselves to the ideal conditions thus foreshadowed. Our age is realistic and practical; so our cosmopolitanism has become concrete. It rests upon the idea of co-operation in constantly widening circles. Universal co-operation is the watchword which stands for positive action, for the development of concrete facts in human life which correspond to the actual needs in our economic and social order. For this purpose adequate institutions are to be created, so as to take international action out of the field of resolutions and to make it a part of the realities of human life. The void which the old cosmopolitan ideal left between the individual and humanity is being filled up by the creation of institutions through which the individual may gradually be raised, by almost imperceptible degrees, from the narrow limits of personality to the broad aims of civilization.

The most important fact which we have become conscious of in our generation is that the unity of the world is real. The most remote parts of the earth are being made accessible. The great economic and financial system by which the resources of the earth are being developed is centralized. Our destiny is a common one; whatever happens to the nations of Africa and Asia affects our life. Should great material disasters devastate or wars disorganize these distant societies, we ourselves must bear part of the burden. Nor is there any development or advance in the perfected arts of civilization, the conditions and processes which make industry profitable and life agreeable, but that we ourselves shall share in the benefits. Science knows no national boundaries. What is achieved in Berlin, Paris or Rome today is tomorrow a part of the scientific capital of all the world. The positive ideal of the world today is undoubtedly that the whole earth shall become a field of action open to every man, and that all the advantages which may be secured by the efforts of humanity throughout the world must accrue to the citizens of each individual nation. In this new grouping of social and economic life the national state will indeed continue to hold a prominent place, but public and associative action will dominate by forces and considerations which are broader than national life. Co-operation is the key to life and society. Neither the individual nor the nation is self-sufficing. There is a broader life, there are broader interests and more far-reaching activities surrounding national life in which it must participate in order to develop to the full its own nature and satisfy completely its many needs. Even as the individual receives from society both protection and stimulus, so the nation would suffer intolerable disadvantages were it to exclude itself from world intercourse.

Numerous public unions and associations have recently been created for the purpose of organizing interests which transcended the boundaries of national states. The absolute necessity of mutual intercourse and communication has led to the founding of unions for postal, telegraphic and railway communication, and for the protection of the means and methods employed by these. No state can completely protect itself against the inroads of epidemic disease nor against the plottings of criminals without the co-operation of other governments. Unions have thus been established for mutual police assistance and for the development of international sanitation. In order that industrial competition may be raised to a plane where the individual laborer or manufacturer is protected against intolerable conditions, nations unite and follow a common plan of economic and labor legislation. For the common development of such interests there have been

founded the International Institute of Agriculture, the International Association of Labor Legislation, and many semi-public associations designed to realize the idea of a world unity in the great field of economic life. But we must not proceed to an enumeration. It is only our purpose to point out the significance of these great positive movements. When we once appreciate the sweep of the forces involved, we are impelled to the conclusion that world organization is no longer an ideal, but is an accomplished fact. The foundations in international life have been laid by the slow working of economic and social causes; not guided by the conscious will of man, but responding and logically expressing the deepest needs of human life.

The international organization of today respects ethnic entities as essential forms of social organization within their proper limits, just as the modern state respects the autonomy of towns, provinces and member states. We are not able to dispense with the psychic unities which at the present time lie back of sovereignty and give it force. While the internationalism of today looks far beyond the narrow ideal of exclusive and independent national sovereignty, it is no less hostile to an artificial world state, the fruit of military conquest, forcing upon the world a rigid uniformity, a dull and deadening monotony. Instead of this, it would develop international life through the fostering of actual forces that manifest themselves and secure an expression broader than national life. Where men are impelled to co-operate, organizations will be constructed to make their co-operation easy and regular. Upon this foundation the great meetings of the Hague Conference will most readily be successful in building legislation and adjudicature of world-wide application. Let us abandon theoretical construction. We shall not have far to seek for positive interests, in all the many occupations of human life, which feel the inherent need of a strong international organization. Building up from the ground, we shall thus erect a structure upon whose unshaken support the general idea of internationalism may be reposed.

The development we are considering will exercise a profound influence upon the attitude of mankind toward war. The warlike spirit presupposes a misunderstanding of the aims of other nations. How can we key up ourselves to the dread purpose of taking the life of fellow beings unless our feelings are worked upon by the idea that they are anti-religious, despotic, immoral, cruel,—in a word, enemies of civilization? But will such designs be conceived by a merchant against those with whom he has met in an international body discussing the interests of commerce and industry? Will a physician desire to kill the sanitary official of another nation who is protecting us from the inroads of epidemic and plague? Will the man of science conceive a murderous desire to take the life of those who are searching for the truth in the laboratories of Germany or of France? War becomes criminal, a perversion of humanity, in such cases. No higher ideal can be appealed to for the killing of those with whom we co-operate for the ideals of humanity.

The older pacifism was purely negative in character. It looked upon war as an evil being to be combated directly. Yet war is only the symptom of a general condition in which too great emphasis is still laid upon local interests. It is evident that the only effective manner to remove the conditions to which the occurrence of war is due lies in the building up of an international consciousness; but such consciousness cannot be arrived at out of nothing—there must be back of it a development of a real unity of interest and feeling. We must realize our interdependence in practical affairs. It is through the creation of international organizations for all the interests of human life that a positive content of the feeling of a common humanity is being provided. The incentive to war will become weaker and weaker as the bonds of community between nations may increase, such as are provided by communication agencies, by economic and industrial ties or by scientific co-operation. How intolerably painful will be the ruthless interruption of all such relations and activities! There are only two alternatives; either the ties which are thus being created will in time become so strong that no nation will think of interrupting them by war, or, should war continue, these relations will have to be exempted from its operations. Such an exemption would tend to confine the sufferings and dangers of war more and more, and would thus be in accord with the dictates of humanity.

Universal co-operation is a future ideal. The world is full of conditions and activities in which nations are not self-sufficing, in which we instinctively look beyond the boundaries of the national state. The nation that would be independent in isolation will condemn itself to be a Venezuela, will cut itself and its citizens off from the advantages of civilization to which all human beings are entitled. By realizing its interdependence with the other civilized nations of the world, it will only strengthen itself as does the individual who plunges with full energy into the life of his society, being stimulated thereby and having all his faculties developed. The great fact that the world is a unit rests upon the underlying conditions of modern invention and science which the dictum of no national government can destroy. International co-operation points the only way in which humanity may continue to develop without wasting its energy and ultimately falling prey to triumphant militarism. Between such alternatives it is not difficult to choose, but it is difficult to believe that humanity should be so perverse and misguided as to prefer the waste and suffering of military competition to the joy of normal activity—the development of all that is great and strong through international co-operation. On the one hand lies barbarism, on the other the hope of continued progress.

—From the Advocate of Peace.

AFTER THE LIFE BATTLE

Do you think that I fear you, Goodman Death?
Then, Sir, you do not know,
For your grim white face, and your frosty breath
And your dark eyes browed with snow
Bring naught to me but signal of love.
My Father sent you, he dwelleth above,
And I am ready to go.

The battle is over, and we have won.
Perhaps you did not know
That just tonight the setting sun
Saw the turning of the foe,
If you had come in the thick of the fray,
I might not have wanted to turn away;
Now I am ready to go.

Please steady me into your little boat.
Your arm,—yes, thank you, there.
I think when we are well afloat
I'll sleep, if you do not care.
If I'm not awake when we reach the shore,
Tell Father I stayed till the battle was o'er,
And tried to do my share.

MABEL LETA EATON.

The Growing Burden of Our Funeral Customs

During a year spent abroad I visited about forty-seven church-yards and burial grounds in nine different lands. Then, too, a ministerial service scattered over various sections of the West and East has brought me into contact with the diverse forms of funeral usage.

Within my day I have seen the passing of the tolling of the village church-bell whenever a death occurred, giving the age of the deceased by a few or many strokes, then ending with a final knell of one stroke for a man or two strokes if a woman's spirit had fled.

But being at leisure while in Europe, and going into so many churches, ancient and filled with memorials of generations past, while in the yards outside rose the mounds and headstones of innumerable dead, my mind was strongly turned to investigate, as best I might, foreign modes of burial, the laws regulating the same and ways of controling the cost of funerals and burial.

Enough was learned to prove that people in Great Britain, Belgium, Switzerland, Italy and France, are far more intelligent and civilized, not to say Christianized, than are we of America, on this subject.

The other day I met Dr. Carey, of Kyoto, Japan, who gave me some data regarding burial rites and expenses in that country. By his account, an American would save money for his family to buy passage to Japan and die there; for the Buddhist scale of costs is a bagatelle compared with what a Chicago or St. Paul undertaker figures out.

I present a series of these, whose points are as follows:

(1) Many egregious, unchristian follies are attached to funeral and burial customs in America.

(2) Ministers of all denominations ought to unite in a full, scientific investigation as to all the details of the burial trade, e. g., the coffin trust, commercial cemetery associations and state laws governing their charters, the undertaking business, and labor unions having to do with burial expenses.

(3) The church should lead in informing the public, in protecting people from bad usages which grow like rank weeds, and from needless costs and extortions.

In making the study, one must have the historic sense and be of sympathetic mind, for there is a history to burial rites. Each tribe and race has its own solemn thought of death and what is befitting in disposing of dead bodies. Probably in all cases the religion of a tribe is bound up with proper care of funeral obsequies, be it by burning, exposure on a stage or roof, or interment.

Moreover, the church's teaching, having the force of law, has, through the Christian era, associated burial with the dogma of a bodily resurrection. Consequently sentiments the most conservative, and held holy, are entwined about the tomb and grave. This means that the whole irresistible trend is to increased cost. The business of burial is one of the big monopolies, full of extortion, exploited and fostered for profit like any other monopoly. The people are defenseless. The fact is that the cost of dying and death are about prohibitive, as things are, to any workingman's household. He can't afford it.

I grant all that can be said in favor of beautiful God's acres. Let respect for the dead and affection for friends have free play in so far as is consistent with simplicity and honesty, at the same time being obedient to sanitary necessities.

I am convinced that the church should protest against certain abuses in the conducting of modern funerals in which she bears a part. The church ought first to know the tragedies bound up with modern burial costs, and to try to protect society from this inflicted burden. We who are ministers might, if we had the courage of good sense, avoid the ridiculousness of much of it, the sheer paganism and vulgarity not infrequent in ordering obsequies, though to be sure, so fallen is the minister in these days from any but a perfunctory part in affairs even of his own office, that he is never consulted about preparation for a burial, and offers no real help to the bereaved.

(1) What then are the facts about death and burial for Chicago and vicinity? The necessary way to begin our investigation is to take a single home, a single death, a single funeral. Usually this means a sickness more or less prolonged, bringing heavy expenses for doctor, medicines, nurse, delicacies, with perhaps loss of several days' wages. Death ensues. Then comes the necessity, too often unprepared for, to purchase a grave. There will be added the undertaker's bill.

Here are the items which make up this bill of wrongs:

(I copy from one of Wm. Dampier & Co., St. Paul, Minn.)

(1)	Obituaries—press	$ 1.50
(2)	Hearse	10.00
(3)	Carriages (8)	32.00
(4)	Flower-wagon	
(5)	Cemetery (Oakland) fixing grave for interment	11.00
(6)	Draperies, black silk ribbons	3.50
(7)	Gloves (silk)	6.00
(8)	Embalming (Chicago price)	25.00
(9)	Dressing	
(10)	Shaving the corpse (a charge made in Los Angeles of $15.00	
(11)	Attendance at grave	15.00
(12)	Engraved plate on coffin	
(13)	Outside case (slate box or vault)	35.00
(14)	Burial suit	
(15)	Miscellaneous, chairs	2.00

Then may be added to this a fee to the minister, though seldom. If singers are hired it means for each $5.00.

The items and what they figure up are astounding.

I saw an account of the estimated number of human deaths per annum, based on 20 in the 1,000, amounting to 31,000,000. Allowing Chicago and its radius of 100 miles a population of $3,000,000, with a death rate of 16 to the 1,000, there are 48,000 deaths here annually. A moderate average cost of burial is $150, which makes the burial charge on 48,000 homes $7,200,000.

The excessive burdens of this death tax fall upon the poor. Even people in fairly easy circumstances are stunned by the incidence of this fearful blow.

A few years ago my attention was caught by a newspaper item to this effect: A doctor was just leaving a wage-worker's home. The man followed him to the door, for the doctor's face showed some anxiety.

"How is the child, doctor?" asked the worried father, and for answer only got a shake of the head. In despair the man plucked him by the sleeve, crying, "Doctor, you must not let it die; I can't afford it."

Not many weeks since, I visited University Settlement, near the stock yards, to confer with Miss McDowell on this subject of burial as it touches the poor. Of course her interest was at once strongly aroused.

But what struck me most were the facts given me by a young Bohemian woman, a resident helper at the settlement. It seemed that her mother had lately died, and, as she told me, after an illness lasting about two years whose direct financial burden was over $1,000, there came the funeral and burial under Catholic church auspices that cost $500—$50 of which went to the priest. This was in a day laborer's home, where the husband earned $1.50 per day.

These instances are not exceptional, so far as the excessive burdens of the modern funeral go. I know widows cumbered for years with debt due to funeral costs.

One of our own pastors, long a prominent member of the Chicago Ministerial Union, gave me the data of last sickness and burial charges incident to a death in his family. The cemetery lot alone at Rose Hill came to $400. The druggist's bill was $75. The undertaker's bill with a liberal discount granted was $140.

The wisest man I have yet met in regard to provision made in advance for burial is Rev. Dr. ————, a colored brother living in a southern city. Being obliged to be often from home, and having an aged relative in the family, whose death was liable to occur in his absence, he went to the local undertaker and made selection of casket and arranged all the details of expense, knowing the limit he could afford.

For years there has been a steady increase in cost of burial. Investigation would show whether this added cost is greater than obtains in other necessities. But there are facts in connection which indicate phenomenal increase of expense for the privilege of dying. The burial business interest, I have been told, maintains a legislative lobby at Springfield, to guard and promote its claims.

Take the coffin trust, with its monopolistic scale of prices. The coal barons are not more autocratic in fixing prices than the National Casket Company, as I am informed.

Undertakers are organized. The fashion of embalming is all but a rule. Livery owners and the drivers' union raise their charges for funeral service always larger than for ordinary hire.

I have a pamphlet sent out by the Metallic Casket Company, Springfield, Ohio. Its title is, "The Final Tribute." What is its purport but to urge people to buy a coffin so made as to hold off Nature's work on the dead body? To this unnatural end a vastly increased expense is to be incurred. I say it is the poor who suffer most cruelly from the heavier burial-tax thus encouraged.

Let us never forget that, of all people, the poor are the ones who entertain the keenest sentiment about the proprieties and forms going with burial. As Miss McDowell said to me, "There is nothing the poor Irish washer-woman will not do that each of her family may have what she terms 'a decent funeral.'"

On this account we find among people of foreign birth their mutual societies to insure against the expense of sickness and death-costs.

(4) The major part of this modern unchristian and senseless style of burial is utter waste and worse. Give a moment's thought to it! Splendid cloth-covered boxes, lined with satins or other costly stuffs, handles of bronze, and silvered plate engraved, all this borne to a crematory and thrust into a fiery furnace to be consumed in a moment! If not so consigned to destruction, then lowered into the ground, in an instant lost to sight, and then left to decay! Perchance a cement box has been let down as a receptacle for the coffin, thus to hinder the quick return of dust to dust. Then, too, the tasteless smother of flowers.

I do not wonder that many a sober-minded person revolts from such useless waste, such irreligious manner of disposing of human dead bodies.

Some years ago a young physician of a northern suburb was taken mortally ill. Before his end he called his wife, and made it his last command that a simple box of plain lumber be used to make a coffin for his body. His remains were to be taken in an ordinary delivery wagon from the station to be laid in the cemetery at Lake Forest. This was his solitary, manful resistance given to the modern American way of burial.

Later, when I was pastor in DePere, Wis., they told me of the same feeling on the part of a young Jewess who died there. She was the beloved of a well-to-do father. Still her request to have the least expensive burial possible was obeyed, so that, at her own suggestion, the amount thus spared might be given to some benevolence.

I am of the opinion that the practice in some Jewish orthodox synagogues, as related to me by the Chicago health officer, has more of sense and religion in it than our usual mode. He said he had heard that a wicker casket is owned by the synagogue, which is used for each interment of a member, whoever the person may be. It is disinfected after each use, and then deposited till again called into service.

The church should take up this investigation. It is the time when men declaim about the simple life. Let us spare a little thought to the simple death and burial.

Not long ago I was waiting for a train at the Wells street station in Chicago. In the lower lobby I saw a great crowd of Italian men uniformed in a style that made me think they were just off a man-of-war. Over their cap visors was the title in golden letters, "Religiano." They, with wives and babies, filled four coaches enroute to Mount Calvary Cemetery. This sight gives point to the fact of the existence of numerous burial societies, into whose treasuries their poor members pour weekly dues for each parent and child.

Industrial insurance companies are in the field, having out their agents and collectors among the working classes to solicit sickness and burial insurance at a weekly premium on each policy. For burial, the estimates vary from $60 to bury a child to $190 for an adult. Weekly premiums on each life range from 5 cents to 15 cents. Thus, the annual expense in a family of five amounts to $23, or may reach $34. In all likelihood, in case of death, the whole sum of the policy will be laid out on the funeral. To the poor, death is more than an ordinary terror; it brings the calamity of funeral costs. No wonder, if the friends have paid large fees in the aggregate over a term of years, and then a death occurs, they have a sense of satisfaction and freedom at a burial, and invite in all their friends to rejoice with them.

That crowd of Italian "Religianos" were having an almost uproarious time of it. The women I saw through the coach windows had the manner of going to a wedding instead of to a funeral.

The following is taken from Robert O. Chapin's book, "The Standard of Living in New York City":

"Nearly all families (of work people) carry insurance to a greater or less extent—this in industrial insurance companies

at proportionately high premiums. This insurance is largely of the burial order, and is expended on burial charges. The weekly payments are from 10 to 25 cents on policies ranging from $50 for a child to $100 for an adult. The average yearly expense of this insurance ranges from $13.05 or 2 per cent of total income of $600, to $25.46 or 2 1-2 per cent in the $1,000 group. In American families the insurance is dearer, or an average of 3.8 per cent in both the $600 and $1,000 groups. Among Italians often a group of relatives or friends contribute $4 or $5 apiece for funeral costs when a death occurs."

This is a voluntary inexpensive way of mutual help at a burial similar to what Rev. G. H. Wilson, formerly of DeKalb, Ill., tells me is in vogue in DeKalb County. A society was formed whose members pledge themselves to pay an assessment, say ten or twenty cents, towards the cost of a funeral in any of their homes. They estimate the cost of a casket at $40. With 400 members they just meet this bill.

"The data given in insurance investigation among these New York families show that expense of last sickness and burial constitutes an essential part of the American standard of living. Most families will go without many comforts to keep up the insurance. Even among the 25 poorest families, with incomes below $600, most of them living in over-crowded rooms and in under-fed conditions, six of them report this insurance."

QUINCY L. DOWD.

THE STUDY TABLE

Midsummer Reading

You would hardly pick out an ordinary volume of sermons for midsummer reading. You would want something more juicy and modern to take with your pears and plums into your hammock. I have, reaching all about my balcony, a huge May Duke cherry tree, full of preaching and sweetness and divine love, and human brotherhood, and birds, and all the rest of it, except dreary, doleful Calvinistic ideas of the world. But I have two volumes of sermons here, that are fit to go into that balcony. One of them, entitled "Religion and Life," contains the chapel addresses at Meadville Theological School, and the other is a volume from Charles Wagner, entitled "The Home of the Soul." The former volume, sent by Sherman, French & Co., smells of the lilacs and the roses, and has an irretrievable lack of that dear old mustiness and savor of attributed salvation. It is curious how a lot of discourses on a dozen different topics should, somehow, float together in spirit, and give a united influence. Most of the sermons are short, and that is good, because I always preached sermons a great deal too long. The best thing that I get out of this book is the idea of God as a family person. I think I can take the Trinity on that basis; as good old Dr. Asa Mahan used to say, "God Almighty all alone in the universe would be awful lonesome. He had to have a boy, and I reckon he meant what he said when he expressed his satisfaction in Jesus." I do not believe, however, that the fifteenth of these sermons has solved the problem of "Choosing a Vocation." My opinion is that we have a great many more ministers now than are needed, as well as too many churches. What we want is a church system on a paying basis; about one for every village and two for every small city. There is nothing just now on the market cheaper than cheap preaching. Depend upon it, people are not going to crowd the churches for any such material. The other book, by Pastor Wagner, and published by Funk & Wagnalls, gives us more of the simple gospel in a simple way. On the whole, I think we would get along better if we had the front seats in our churches filled with children, and ministers drilled not to preach over their heads. A man who cannot teach children should leave the ministry. I am sorry to say that I know a good many young men are going into the ministry just as they used to go into teaching, because they cannot do anything else. They have studied a lot of specialities in college that do not fit together, and are fixed much like a carpenter who has a house to build but nothing to make it of but a pile of doors and windows. The school-house has been locked against these fellows, and the churches must be locked also, or be closed altogether. By the way, speaking of books of sermons, I am reading a book that came to me last year, entitled "Love and Loyalty," containing sermons by Jenkin Lloyd Jones, and published by the University of Chicago Press. Every sermon in this volume is inspired; and I will tell you why it is inspired; because the preacher is an absolutely free man, and he had his education somewhere else than in the catacombs called theological seminaries. He is naturally tremendously pugnacious, but when it comes to handling souls he does it as gently as a woman, and the devil gets the blows. The book will do you good to read over again, if you have read it already.

From James T. Hathaway of New Haven I have received Samuel W. Williston's remarkable "Manual of North American Diptera," or flies. This is its third edition. He has been twenty-five years at work creating this volume, and it is a monument of careful study and achievement. In 1888 only three hundred and fifty of the genera were known; now there are twelve hundred. The book is not only for technical scholars, but in this era of crusading against flies and mosquitoes, everybody needs to know all about them. In a previous edition Mr. Williston expressed the opinion that the flies were on the whole beneficial to man's economy, either as scavengers or as parasites on other insects. He now takes this all back, for recent investigation shows that yellow fever, malaria, and the fatal sleeping sickness are all transmitted to us by flies. The real battle for existence in this world is just now between human beings and the Diptera. The book will be of great value, however, to the special student, for it ranks as authority, so far as we can have authority in a science that is so rapidly unfolding. The illustrations are of value quite equal to the text. E. P. POWELL.

The Witness of The Wilderness*

This is a small book descriptive of the Bedouin, designed to illustrate the manners and customs of the Israelites as portrayed in the Old Testament. The author, who spent six years in Syria, has first-hand knowledge, but quotes freely from other observers. He is too much inclined to force a lesson from his facts, and his style leaves much to be desired. He is ignorant of the elements of Biblical criticism. The book will interest those who would like to know something of the desert people, and who are not averse to a little preaching along with the narrative. The illustrations are from photographs and are fairly good.

H. C. S.

*The Witness of the Wilderness, by the Rev. G. Robinson Lees, B. A., F. R. G. S. London, (Longmans, Green & Co.) 1909.

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THE FIELD

"The World is my Country, to do good is my Religion."

FOREIGN NOTES

CALVIN AS A CHRISTIAN SOCIALIST.—Some weeks since I was surprised to receive from the Rev. Louis Ferriere, whom some of my readers may remember for his very interesting presentation of the peculiar problem confronting the National Protestant Church in the face of disestablishment, his own English version of a forthcoming letter of his to *L'Avant-Garde* apropos of Geneva's Calvin celebration. This article, with some slight emendations to make it more intelligible to American readers, will be found in a later issue of UNITY. I am the more glad to be able to present it at this time because the irregularities of far western travel this season have decidedly interfered with the preparation of my usual "Notes."

Concerning this article Mr. Ferriere writes in a personal letter:

"I am deeply convinced that the present revival of interest for Calvin's personality ought also to be a renewed study of his thought on a quite new ground and with renewed, I should say with regenerated eyes. We must now understand Calvin better than he could understand himself, for he was a prophet, and his prophecy begins only now to have its accomplishment. In other words, we must not erect a funeral monument to Calvin, but an 'advent stone'—if such a term is not too paradoxic. I therefore strove, not to prove (volumes would be necessary for that) but to affirm what is to me the very clear though still unconscious and prophetic meaning of Calvin's metaphysics. *He was not a churchman* but a statesman. He is the negator of Roman theocracy. After having shown the political character and stress of his theology, I have meant to affirm that a theology is always but a metaphysical expression of a biological experience, there being a spiritual as well as a physiological side of biology. I have then said what is Calvin's biological experience. And, finally, I ventured to affirm what *is* the power and the destiny of such an experience. All my 'ventures' may be similar guesses, but what is Faith but a guess? They may be useful to men who think and who have an eye open to the 'signs of the times.' Of course I am rather distant from the shores of actuality, and even Christian Socialists nowadays may shrug their shoulders and be hardly pleased at my attempt to show them Calvin as their spiritual ancestor. Of course also their filiation is much older, it ascends up to the prophets of antiquity, but these are on the other slope of Christ, as Isaiah, and *our* Isaiah is Calvin."

Elsewhere Mr. Ferriere quaintly speaks of himself as "spiritually engaged in a rather solitary path, in which I am aware of being almost above to see that inward landscape we call our creed, and which we generally share with many other fellowmen."

M. E. H.

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The Tower Hill Summer Encampment

FOR THE SEASON OF 1909

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The Plant: The Tower Hill Pleasure Company owns a tract of land of about sixty-five acres, effectively enclosed, abundantly shaded by native and planted trees, an adequate reservoir, which is piped to the various buildings and supplied with the purest water, drawn from a well sunk into the Potsdam sandstone, which yields scarcely a trace of organic matter. It owns a dining room, ice house, pavilion with a seating capacity of 250, with fireplace, class room facilities, one cottage and two long houses for rent, servants' quarters, etc., etc. All the buildings are wire screened and are insect and rain proof. Tower Hill and its river surroundings afford exceptional opportunities for the artist with paint brush or camera, or for the amateur geologist, botanist, orthinologist, etc. A well tilled garden, and an adequate dairy, in connection with the Jenkin Lloyd Jones Farm, supply the table.

Private Cottages: Shares in the Tower Hill Pleasure Company have been sold for twenty-five dollars ($25) each; this entitles the holder to a building site, the cottage being private property and subject to sale, though the title to the land remains vested in the company. At the present time the encampment contains seventeen (17) such cottages.

Expenses: The expenses of the Encampment consist of the wages of one man, who, in addition to the care of the property, gets up the wood, fills the ice house and maintains the garden, and the incidental expenses necessary to keep the water works and the public property in order. To meet these expenses there is paid to the company treasury an annual sustaining tax of twenty dollars ($20) from each cottage owner, and 10 per cent of the gross earnings of the dining room and laundry and the Longhouses rentals.

History: The site of the Tower Hill Encampment was once within the limits of a busy pioneer village and river town, Helena, Iowa County, Wisconsin, which went down with the advent of the railroad and the establishment of Spring Green, leaving Helena at one side. On the top of the bluff was situated at one time the "melting house" of a thriving shot tower (hence the name), the hot pellets falling through a shaft of some two hundred feet into a well on the level of the Wisconsin river, which sweeps around the base of the hill, where the finishing house was situated; the product was shipped by boat in the ante-railroad days down the river to St. Louis and elsewhere. The property was bought in 1890 by Jenkin Lloyd Jones, William C. Gannett and S. S. Hunting, with the double motive of rescuing a picturesque and sightly hill, with the surrounding country of great beauty, from vandal fires and wanton neglect, and with the hope of establishing a quiet retreat, where tired ministers, teachers and other city-bound people might find an escape from the noise, the hurry, the strain, the style, the exactions of fashion and the burdensome conventions of society, and for a time enjoy at minimum cost communion with nature with a few master minds and, when profitable, with one another. These aims have been kept strictly in view. Life on the Hill is kept very quiet and simple. The residents retire early and the privacy of the cottages is respected. "Plain Living and High Thinking" has been the aim. The men go in their shirt sleeves, women in plain calico or its equivalent, and children in their bare feet. It is no place for Saratoga trunk displays and impediments; fine dresses can better be displayed elsewhere.

The Encampment was laid out and the company incorporated by Robert L. Joiner, County Surveyor, and the original clearing and initial work was carried on under his direction and with the coöperation of the Lloyd Jones brothers and sisters, nephews and nieces, and James Philip and David Timothy, of the Hillside Valley, whose continuous support has been an important element in the growth and strength of the Hill colony. The movement has also enjoyed from the start the coöperation and sympathy of many other neighbors in the vicinity and in the village of Spring Green.

The Tower Hill Summer School

In the furtherance of the above object, the Summer School held its first session in 1890, its meetings for the first year being held in the school house in Hillside Valley. The Emerson Pavilion was completed and dedicated in time for the season of 1891. Since then the sessions have been held continuously on the Hill, with the exception of 1893, the World's Fair year, when the Encampment was closed and the study classes were held in Chicago in "Unity Building," a boarding home for friendly visitors to the fair, which was rented, equipped and sustained by a Tower Hill committee, and whose net earnings greatly aided in the first equipment, rendered possible by certain "loans" made by a few of the residents, which were never collected and have long since been forgiven and forgotten.

The object of this school from the beginning has been;

First, to give an opportunity for coöperative study of Bible and religious programs from a devout but progressive and scientific standpoint, with the normal school purpose of enabling the student to carry the result of his studies into Sunday-school and home instruction. It was organized around the seven years' course of study in religion, printed below.

Second, to deepen the acquaintance with master bards, particularly those most in need of interpretative helps and on that account most in danger of being neglected, viz., Browning, Emerson, Whitman and their fellows.

Third, such study of nature—rock, flower, insect and bird—as the surroundings invite and encourage.

Fourth, the furnishing of such popular and illustrative lectures as the resources of the Hill, the State University and other available material would offer.

Fifth, the holding of such public assemblies, Sunday gatherings, basket meetings, as would interest, socialize and edify the neighbors in that country side.

In all five of these directions the work has been carried on with increasing success, each year adding something to its potency and interest. The Grove Meeting Sundays, two or three in a season, have been greatly appreciated by a constituency representing a circle of attendance whose radius is thirty or more miles in extent.

The Conductor of the School has always been Jenkin Lloyd Jones, and with the exception of the first years he has given the lessons in religion and the major part of the work in poetry, though a list of those who have assisted in the class room, with object lesson and lecture, would make a long one, too long to be here inserted; an imperfect list would be unfair.

This year's work will be given to the sixth year in the Seven Years' Course, studying the books of the New Testament in their chronological order, as follows.

Class in Religion—

1. The Origin and Organization of the Early Church.
2. The Persecutions.
3. The Mingling of Greek, Roman and Christian Elements.
4. Constantine and Julian. 311-363.
5. Jerome. 340 (?)-420.
6. Augustine's "The City of God." 354-430.
7. St. Benedict. 480-543.
8. Monks and Missions in the West.
9. Gregory I. (The Great). 540 (?)-604.
10. Mohammed. 570-632.
11. Charlemagne. 742-814.

12. Alfred the Great. 849-901.
13. The Conversion of the Slav, St. Stephen.
14. Hildebrand, 1020 (?)-1085.
15. Abelard, 1079-1142.
16. Bernard of Clairvaux. 1091-1153.
17. Feudalism and Chivalry: The Real and the Ideal.
18. The Crusades. 1096-1271.
19. St. Francis of Assisi. 1182-1226. The Coming of the Friars.
20. Cathedral Building.
21. The Rise of the Universities.
22. Dante. 1265-1321.
23. The Black Death and its Effects.
24. Wicliff. 1324-1384. Huss. 1369-1415.
25. The Fore-runners of the Reformation. 1380 (?)-1471, Wesel (1420-89.)
26. Torquemada. 1420-1498.
27. The Great Renaissance.
28. Savonarola. (1452-1498.)
29. Michael Angelo. 1475-1564.
30. More's "Utopia." 1516.

REFERENCES.

For full analysis and detailed references in the field at large, the syllabus issued by Professor Thompson of the University of Chicago, entitled "Reference Studies in Mediæval History" (50c), a pamphlet of 130 pages, is specially recommended, and it is hoped that a copy of this exhaustive index to English sources will be in the hands of each student. The Growth of Christianity," by Joseph Henry Crooker, is a little hand-book prepared in 1897 for this particular course and was published by the Western Unitarian Sunday-school Society (30c); Robinson's History of Western Europe, and the same author's "Readings in European History," The Middle Ages (Ginn & Co.), are excellent guides; Munro and Sellery's "Mediæval Civilization" (Century Co.), and Adams' "Civilization During the Middle Ages" (Scribners), are highly recommended. Fuller reference list supplied on application.

Studies in Religion—Seven Years' Course

These studies were inaugurated at Tower Hill and have been continued throughout its twenty years' work. First year, "Beginnings, or the Cradle Life of the Soul;" second year, "Religions of the Elder World;" third year, "The Growth of the Hebrew Religion;" fourth year. "The Hebrew Religion Meeting the Classical World;" fifth year, "The New Testament, The Flowering of the Hebrew Religion;" sixth year, "The Growth of Christianity;" seventh year, "The Flowering of Christianity into Universal Religion; from Erasmus to Emerson."

Dates and Prices

Tower Hill Encampment, July 1-September 20; Tower Hill Summer School, July 25-August 22; Woman's Congress, August 20, 21, 22.

Board at the dining room is furnished at five dollars ($5.00) a week; room in Long Houses, with double bed, $3 per week. For the season there are always some cottages that can be rented, but applications should be made early. So far as the capacity of the laundry permits washing will be done at usual schedule rates. Transportation between R. R. station and the Hill, 50 cents; trunks, 50 cents; valises and similar packages, 15 cents. Round trip from the Hill to station and return, when seats can be spared in the buckboard, 25 cents. Teams for special trips and rides, carrying six (6) passengers, can be ordered at any time from Spring Green livery at the rate of a dollar an hour. Registration fee for Summer School, five dollars ($5), including all classes and evening lectures. Family tickets, seven dollars ($7); single admission, 25 cents.

General Information

Spring Green is the freight, express and telegraph station. It is situated on the Prairie du Chien division of the Chicago, Milwaukee & St. Paul Railroad, one hundred and eighty (180) miles from Chicago. Day passenger trains during the Encampment season will stop at Helena (flag station) three miles east of Spring Green shortening the distance and with better roads. Those wishing to reach the Hill with least delay should notify by letter in time for the buckboard to meet the train. If you desire to get off at Helena notify conductor. A livery at Spring Green is always accessible on short notice.

During the season mail should be addressed to Tower Hill, Wis.

Some New Books

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SOME MEMORIES By Robert Collyer
12mo.; 248 pp.; $1.25 net; by mail, $1.35.

THE SEA OF FAITH By Milton Reed
12mo.; 111 pp.; 80 cents net; by mail, 87 cents.

THE HIGHER SACRIFICE
BY DAVID STARR JORDAN
12mo.; 54 pp. 80 cents net; by mail, 86 cents.

PAUL By W. Wrede
12mo.; 163 pp.; $1.00 net; by mail, $1.09.
(Extract is taken from the Preface.)

SONS OF THE PURITANS
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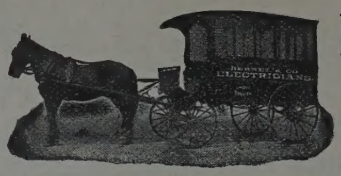

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